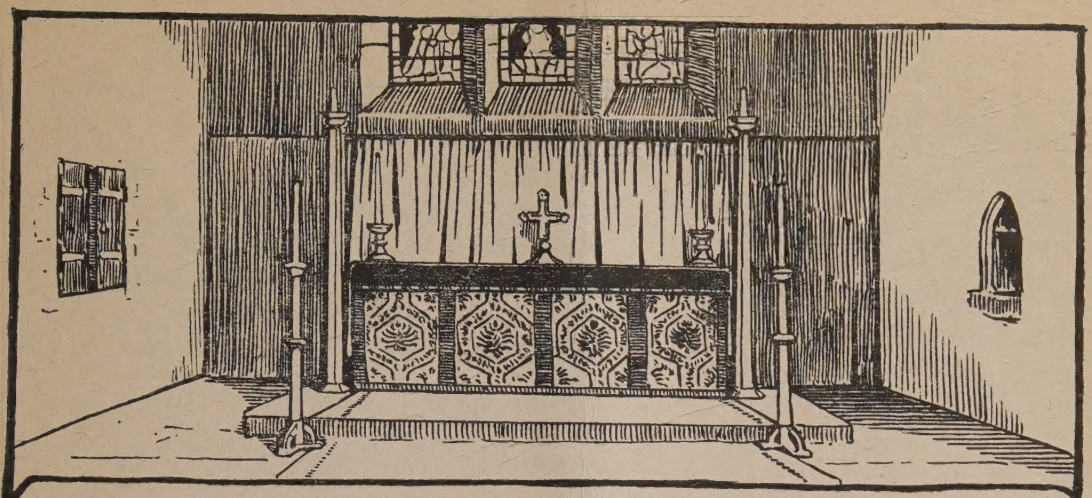

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

Vol. 12. No. 43.

Autumn, 1940.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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AUTUMN, 1940. **Vol. 12. No. 43**

AN APPEAL.

FROM THE GENERAL SECRETARY AND HON. TREASURER.

Much to the regret of all of us, our Hon. Treasurer, the Revd. G. H. Harris, has found it necessary, owing to war conditions, to resign from his office, and I have been asked to combine, for the duration of the War, the offices of General Secretary and Honorary Treasurer, the which I have agreed to do. But an examination of the books reveals a very serious state of affairs so far this year. At the moment (August 28th) the Publications Fund shows a deficit of £32 8s. 6d., and the General Fund a deficit of £11, making in all a *deficit* of £43 8s. 6d. While there is as yet a considerable balance in the Bank, that balance will soon disappear unless strenuous efforts are made to reduce the deficit on this year's working. Subscriptions for this year at present number 119, which is no more than in the second year of the Society's existence. At one time or another we have had over 500 members, and in looking through the names of members whose subscriptions have not been paid for some time, it appears certain that it is not through any lack of enthusiasm for the Society's work that their subscriptions are in arrears, but solely owing to the fact that they have overlooked the periodical reminders which have been sent. So may I here and now appeal to every member who reads this to ask himself: Have I paid my subscription for 1939—40? —and if the answer is "no", then please send a cheque or postal order for 3/- (more if you like) to

The Revd. G. B. Timms,
341 London Road,
Reading,
Berks.

EDITORIAL NOTES.

Readers are asked to note the Editor's new address: Grey Roof, Kiln Lane, Headington Quarry, Oxford.

The Editor wishes to point out that neither he nor the Committee of the Society are responsible for the opinions of the writers of letters published in our correspondence columns which, as far as is possible, are open to all our readers.

REUNION NOTES.

It is not easy to do much for the reunion of Christendom in war-time. But we ought to think and pray in terms of Christendom. The cause of the Allies, although in general terms we are right to claim that it is the cause of freedom, and therefore of Christian civilization, is not in all respects identical with the cause of Christendom. Eastern Poland, Bessarabia, Bukovina, Estonia, Latvia, and Lithuania, have been annexed by Soviet Russia; Finland is again threatened; before this appears in print, other countries may have been overwhelmed. Each of these territories is a province of Christendom lost to the heathen; as well as a piece of Europe swallowed up by Asiatic barbarism. One's heart aches to think what our friends in those countries may be suffering: their churches and monasteries desecrated, their clergy shot or tortured, their children forced to learn atheism and class-hatred. Nor can we feel very hopeful about the future. The victory of the Allies will sooner or later free Holland, Belgium, Denmark, and Norway, probably Poland and Czechoslovakia, Albania and Ethiopia. But I cannot feel so sure about the victims of Communism. There is really no difference between Nazism and Communism; both are the products of Hell, and I cannot therefore believe that we shall ever see them in serious opposition to each other, for if Satan casts out Satan, how can his kingdom stand? But conquest by Germany does not mean the immediate suppression of the Church; conquest by Soviet Russia does. I cannot see how, even when Nazism is overthrown,

there can ever be peace in the world so long as one-sixth of it is controlled by the Communist tyrant. At present we can only help the Christians of Eastern Europe by our prayers, which should be constant in their defence; especially for the Orthodox Churches from Finland to Bulgaria, and for the Lutheran Churches of Finland, Estonia, and Latvia, with which we had established such close relations in recent years.

* * *

The attitude of Rome towards the present masters of Europe appears uncertain. I cannot believe that the Vatican really likes the destruction of Poland, and the paganizing of education in every country dominated by Germany. Yet there seems to be evidence that Rome is trying to make what it can out of the new regime in France and Belgium. We cannot expect the Papacy to condemn the principles of dictatorship and totalitarianism, however contrary to the Gospel they may appear to us to be; for the Pope is a dictator, Ultramontanism is ecclesiastical totalitarianism; those who know the history of the Counter-Reformation (not the saints or the missions, but the policy and the methods used), know where the dictators get their tricks from; the secret police, the censorship, the index of forbidden books (we have not forgotten the Noyes case), the supreme party which no one may criticize, the supreme lord with semi-divine attributes. There is no doubt that any non-Roman church which fell under the power of the Vatican would share the fate of the nations controlled by the Nazis; we know what happened to the Orthodox Church in Poland, before she met with a worse fate from the Communists. MM. Maritain and Couturier are all very well, but it is not they who direct Vatican policy. Remembering this, what can be said for the Anglican Churchmen who are still praying and working for our submission to the Papacy? Only this, that they are not actually paid for their work, like the Quislings and the Fifth Column men; they do it of their own accord, because they really think it right and expedient to be the slaves of a dictator.

* * *

The Assyrian Patriarch, who has been trying to get a passage to America ever since the outbreak of war, has at last succeeded in reaching New York. He has 25,000 people in America, who are eagerly awaiting his arrival. He will have much to do: the Assyrian Church has no proper organization in America, it is in the position of the Anglican parishes before the consecration of Bishop Seabury. The triennial General Convention of the Episcopal Church is to meet this October; we hope that it will take the opportunity of welcoming the first Patriarch of any communion who has ever visited America, and will do all in its power to help his Church, which needs all the friends it can get. Meanwhile, the future of Syria, and of the Assyrians who have settled there, is most obscure. When the settlement takes place after the war, we must see that the Assyrian problem is not left unsolved, as it was last time; and with that object, we must do all we can to keep it from being forgotten. C. B. Moss.

NEWS SHEET OF THE AMERICAN BRANCH OF THE ANGLICAN SOCIETY.

JULY, 1940.

The Anglican Society expects to have a stall for exhibition at the coming general conventions in Kansas City. The stall will be under the charge of the Rev. Canon Louis E. Daniels of the Executive Committee.

The Society expects to issue shortly a leaflet of directions for Servers at the Holy Communion compiled by the Society, 5 cents each.

The Society also expects to issue soon, in pamphlet form, Canon Daniels' excellent paper on "The Ornaments Rubric."

The custom of carrying the flag in church every Sunday in time of peace or war is not to be commended. That the national flag should have an honourable place in the church building seems highly desirable, but it should not be carried in procession except on "special occasions" of a patriotic nature. Likewise it cheapens the national hymn to sing it always at every service.

The following prayer by the Bishop of New York is extremely suitable for use in this critical period:

"O God the Creator and Father of all men, we lift up our prayers to Thee for the Nations of the World at this time.

Overrule by Thy Almighty power the forces of tyranny and aggression and uphold,

we beseech Thee, those who are struggling for the maintenance of Justice and Human Liberty.

Give to all of us wisdom and strength to do our part in this day of World Crisis. Grant that our Country may now have vision to see, and courage to do, whatever is right, and that Peace with Righteousness and Justice may be established for the sake of all mankind.

And we ask Thy Divine Compassion upon the suffering, the sorrowing, and the dying in all lands, and upon all the homeless refugees driven forth by cruelty and oppression.

Hear us Almighty Father in this day of need and give us Thy help and guidance through Christ, Thy Son, our Lord.—Amen."

How to Carry a Processional Cross.

Some interest has been shown of late in the proper way a crucifer should carry a cross in procession. As a recent writer noted " Fanciful and exaggerated styles of carrying the cross too often distract from its stateliness by attracting attention to actor rather than the action. Unlike the flag, the staff of which is inclined forward that the flag itself may so hang as better to display its colours, the cross should always be kept erect, whether standing in choir or moving in procession. The truth is, that in this as in many other ceremonial matters, the simpler, easier and more natural an action, the better. With elbows close to the body, one hand at breast and one at waist, knuckles out, simply grasping the staff, the cross if held erect will be in balance and be carried not only more easily but with immeasurably greater dignity of effect. There is nothing ' correct ' or sacred about elevating the elbows or turning the knuckles of the upperhand backward in a forced and unnatural position that suggests nothing quite so much as the arm in an ' airplane splint ' after a fractured collarbone !"

J. S. Sharpe in " Forward in Tennessee."

A Liturgical Mission.

All Saints' Church, Rehoboth Beach, is the only Church on Delaware's seashore. Founded in 1893 it was used only as a summer chapel until rather recently. Within the last five years the population of the town has grown considerably and the congregation has doubled in the last three years. Some of these people have come from parishes as far away as Texas and Idaho. Some have never been in an Episcopal Church before they came to Rebohoth. This resulted in a queer mixture of misinformation concerning the English use. The practice of the priest in charge, the Reverend N. W. Rightmyer, is to have a sung celebration each Sunday at 9.30. All parts of the service (with the exception of the creed)are sung by a small choir of school boys and girls and by the congregation to Merbecke.

During one week in Advent we held what we were pleased to call a "Liturgical Mission," the purpose being to instruct the congregation in the music of the service, the Prayer Book, and the reasons for our ceremonial. Beginning at seven each evening we had congregational practice of the Kyries, Sursum Corda, etc., and of hymns. At 7.30, after short devotions, we took the Prayer Book and went through it from cover to cover, explaining rite as well as ceremonial. More time was spent on the Communion Office than on other parts because this was the part of which they were in urgent need. A part of one evening was spent in explaining the derivation and history of vestments, the priest actually vesting in the aisle of the church.

Toward the end of the week the Reverend V. F. Pottle celebrated the Holy Communion one morning and the priest in charge knelt at the rear of the church and interspersed the rite with instructions on the ceremonial. The mission closed with a parish Communion on Sunday.

Results ? Very interesting. One woman who had been brought up a militant protestant said, " Well, that makes sense now. I am glad to know that Eucharistic Vestments didn't drop down from heaven." One man who had come in from the Presbyterians said, " I'm glad to know that the Episcopal Church has a reason for doing what it does. I always thought the clergy were merely aping Rome." It was the sense of the majority that we should repeat the experiment next Advent.—N.W.R.

Last Collects.

A post-communion collect is a prayer said after the communion of the faithful, containing one of two ideas : either the offering of thanks for the gift or the thought of the fruits of the communion in the soul—sometimes one collect contains both ideas. In the ancient books this prayer differs with the day. They are all rather bald and

meagre collects and any attempt to translate them into English has always been disastrous. You have only to look in any one of the several unauthorized " Missals " published in the last fifty years to discover this. In the Prayer Book of 1549, Cranmer did not attempt to translate them, but he gave us a fixed post-communion prayer in place of the old variable ones. This use has continued to this day with us, and the prayer from his pen is a most worthy one and ranks with the great prayers of thanksgiving for Holy Communion of all ages.

A custom has grown up among us of saying a collect between the Gloria in Excelsis and the Blessing. It has no rubrical authority, save for a curious rubric in the Ordination Services on which comment will be made shortly. These we insert never contain the idea of thanksgiving or of the fruits of communion in the soul, and they strike a discordant note. If they are intercessions they break in on the thanksgiving with an incongruous idea, and intercessions according to the Prayer Book are to be said at the time of the offertory. If the collect is one of those labelled " Collects " on page 49 of the Prayer Book, it is not so bad for they are so general in content, but still another idea is suggested by them and it is not the giving of thanks. No matter what is said it is out of place. Thanksgiving, a hymn of praise, a blessing, and departure is the form of this part of the service, and anything else that is added is bad, not only from a liturgical point of view, but from a psychological as well. Even if the ancient collects were translated into good liturgical English, which seems to be a well-nigh impossible task, and for which there is no authority, there would be little point in saying the same thing over and over again in different words.

The Ordination Service says this : " The communion being ended, after the last collect, and immediately before the benediction, shall be said this collect following." And one is given for each of the three services. There are two points to remember in connection with this rubric : 1. When it was first introduced into the Prayer Book, the Gloria in Excelsis was still in its old place immediately after the Kyrie, and the collect would have been said after the last collect and before the benediction, but it would not have been sandwiched in between the Gloria in Excelsis and the Benediction. 2. In the old Latin Mass there sometimes occurs a fourth collect, not necessarily having anything to do with communion or thanksgiving, and called " ad complendum," "super populum," " oratio ad complendum," " ad populum." They are not post communions or even mass prayers especially. Indeed in the Roman Breviary to this day they are sometimes (especially in Lent) said at Vespers as the collect of the day, a place where a post-communion collect is never found (with the possible exception of the queer Vesper service on Holy Saturdays). Cranmer was used to having ordinations on Ember Days—days when this extra collect was said—and probably with that in mind he gave those collects to be said after the last collect and before the benediction.

Our Communion Office, if we allow it to have its way, ends with thanksgiving, hymn of praise, and blessing. This in its way is perfect from a liturgical standpoint and cannot be improved. F. F. E. B.

THE CHOIR HABIT.

It is a practice long recognized in civil as well as in ecclesiastical life, that a man wears a special dress to perform a special function. Though disliked by puritans and doctrinaire democrats (such as Mr. H. G. Wells), this practice appeals strongly to ordinary men, and certainly to most Englishmen. Since at least the fifth century, the clergy have worn a special dress when performing their liturgical duties ; and in all parts of Christendom that make any claim to be historic, that special dress is prescribed. What dress is to be worn is not decided by fashion, or by individual taste ; it is prescribed by law, or custom, like the soldier's uniform, the judge's wig, or the professor's cap and gown, and it is usually a costume which was at one time the ordinary dress of the laity.

The Church of England, like every other church, has a rule about the dress of her clergy. But because of the Puritan attempt to revolutionize the Church in the 17th century, she has also a tradition of vestiarian controversy ; which was revived in the 19th century by the successors of the Tractarians. The anarchy which has resulted from the mistakes then made is the reason why a large number, perhaps the majority, of the clergy, does not even know what the rule is.

It will, I fear, be a long time before we got uniformity in the dress to be worn by the celebrant at the Eucharist, because the legitimate use of the vestments has become identified with a particular doctrine of the Eucharist and a particular attitude towards the claim of the Judicial Committee of the Privy Council to be the final court of appeal in Church causes; which doctrine, and attitude, are unfortunately not universally accepted.

But no such difficulties arise with regard to the choir habit, the dress to be worn by the clergy officiating at a service which is not sacramental. Except when Evensong is "solemn" (can we find no better word than this for a service sung by the officiant in a cope?), there is no difference between Evensong in an Anglo-Catholic and in an Evangelical parish; and there seems to be no reason why there should be any difference in the dress of the clergy.

The dress prescribed by our canons is surplice, hood, and scarf. A century ago, that dress was, I suppose, universally worn. It is still universally worn in the conservative Church of Ireland, which has been little affected by Victorian changes. It goes back, apparently, to late medieval times; it was the badge of the school of Laud against the Puritan revolutionaries. It is dignified and convenient, and there seems to be no reason for changing it.

But many of the clergy have taken to wearing the surplice only, without hood and scarf. I can understand why some people object to wearing a hood; there are places in which its use may lead to academic snobbery, for even the clergy have their weaknesses! (Not that there is any reason for academic snobbery; the "literate" in his theological college hood is often a much abler man than the M.A. of one of our older universities. I speak that which I know, having had to train both!) Aesthetically, the diversity of hoods is very attractive, and provides a much-needed splash of colour. The objection raised by some priests to wearing a personal distinction in church seems unnecessarily self-conscious; the Church orders it, and that should be enough.

But whether a hood be worn or not, the black scarf should always be worn when the service is not sacramental. It is the only thing that marks the difference between the clergyman and the layman in choir, a difference which it is most important to mark. The objection sometimes heard, that the long surplice looks like a nightshirt (though I doubt whether anyone under forty has ever seen a nightshirt!) falls to the ground when the scarf is worn, still more when it is accompanied by a properly shaped hood (which should be worn *under* the scarf).

Every clergyman should wear the scarf over his surplice at every service when he is not wearing a stole or a chasuble. Deacons wear it over both shoulders; it is not a stole, and has an entirely different history. To wear the surplice without a scarf is like officiating in shirt sleeves.

The stole is a sacramental vestment, and should only be worn by the celebrant and deacon at the Eucharist (under the chasuble or dalmatic, or by itself if for any reason the chasuble or dalmatic cannot be worn), at baptisms, weddings, the hearing of confessions, and the administration of unction; bishops should wear it for confirmation and ordination. It should not be worn for churchings or funerals, or in the pulpit (except for the Eucharistic sermon, when the celebrant or the deacon is the preacher): and it should never be worn for Mattins or Evensong, even when "solemn."

I saw not long ago a picture of a fashionable wedding in one of the daily papers. Royalty was present, and the august visitor was seen leaving the church with the vicar. I could not at first make out what he was wearing. Then I discovered that he was wearing a stole over his scarf. This was like wearing court knee-breeches over dress trousers! Possibly this extraordinary costume was due to the lingering (but quite false) notion that the scarf is the sign of cathedral dignitaries and chaplains of all sorts. On the contrary, it is the sign, and apart from the vestments the only sign, of the clergy as distinguished from the laity.

The choir habit of the Latin churches (Old Catholic as well as Romanist) is now very different from ours, though it is not the same in all countries. There is no scarf, and therefore the stole (and such a stole!) is the only distinguishing mark of the clergy, and is worn by those in choir as well as those administering sacraments. The surplice has degenerated into a short alb or cotta, now only too often fringed with lace. (To see a male being wearing lace gives most twentieth-century Englishmen nausea; there is only one word for it, it is "sissy." I know that Beau Brummel and the Scarlet Pimpernel wore lace,

though not round their waists, but they are hardly an example for the clergy!) In Holland the servers wear rochets with concertina sleeves (that is the only way I can describe them) which is an old Gallican custom. But naturally choir offices are not so prominent with the Latins as with us.

Our choir habit is far more dignified than that of the Latins; it is also richer, since we distinguish, as they don't, between sacramental and non-sacramental services. (The Eastern clergy use robes so different from ours that they need not be discussed here.) Why then do so many of our clergy adopt the Latin choir habit instead of our own? Sometimes sheer ignorance; partisanship, I suppose; and the notion prevalent in some quarters that whatever is Latin is "Catholic." In some cases, a desire to get away from the conventional religion in which they were brought up; a laudable desire, but this is not the way to satisfy it. The plea that the cotta is more convenient and cheaper to buy and to wash than the surplice is doubtfully honest; because those who use it fill their churches with unnecessary candles and other expensive ornaments. A ceremonial dress ought not to be cheap and nasty; if we are to be informal,let us say the offices in our cassocks, but if we are to worship God with dignity, let us avoid the vulgar cotta. A surplice ought to last twenty years; it can usually be washed for nothing by some good woman as a piece of church work; I have travelled all over Europe with mine without any inconvenience. But all these are side issues. The reason that we are to wear surplice, hood, and scarf is the same reason that we wear vestments; that the Church prescribes them. There is no other Church in Christendom in which the official dress of the clergy in church is a matter of party spirit, fashion, or individual taste.

Let no one think that to discuss such a subject in war-time is fiddling while Rome is burning. Uniform is important, as all students of popular psychology know. We have all laughed at the private armies wearing shirts of various colours which infested several countries some years ago: but we now see what those private armies have led to! We don't want private armies in the Church of England.

The wearing by the clergy of diverse uniforms in church gives the public the impression, only very partially true, that the Church is all at sixes and sevens. (A friend of mine who was a chaplain in Georgia in 1917 was asked by a Georgian priest how many Orders we had. "Three, of course; what did you think?" "I thought four; for there have been four Anglican chaplains here, and they were all differently dressed!")

Strange as it may seem, we should go a long way towards destroying that impression if the clergy would agree to wear surplice, hood, and scarf for all non-sacramental services, and for preaching, and surplice and stole (except those, who cannot now be many, who have a conscientious objection to wearing the stole), and not scarf or hood, for baptisms and weddings. There seems to be no doctrinal or practical reason why we should not agree on this. We are far nearer agreement than we were a few years ago.

C. B. Moss.

THE PRIMITIVE ANAPHORA AND THE 1928 CONSECRATION PRAYER.

II. The Growth of the Mediaeval Theory.

It was not until the middle ages that the thought of "Consecration" became the centre of balance in the eucharistic prayer. Even then it was only in the Latin West that this idea became of paramount importance.

In Eastern Christendom the larger and more adequate idea of the eucharistic prayer was still retained. The Latin Eucharistic Prayers of the West—both Roman and non-Roman, appear to have grown up in conformity with the earlier ideas of the eucharist.

The introduction of the ceremonies of the Elevation of the Host with bowings (and later on genuflections), together with bell-ringings, imposed an interpretation and environment that were alien and almost contrary to the original meaning and history of the Latin anaphora.

It is important to note that even in the latter part of the middle ages the ceremonies referred to were popular devotions rather than definite liturgical practices. It was not until 1570, i.e. after the English Reformation had commenced, that the Roman

Church had a rubric inserted in the missal which expressly ordered the Elevation and its accompanying ceremonies ; none of the English mediaeval rites orders the Elevation of the Host after " This is my Body," neither is there any instruction to genuflect at that point.

Thus, while the Counter Reformation amongst the Latins brought about an official crystallizing of the mediaeval idea of " Consecration," and may be said to be only part of the scheme to bolster up the hard and precise logic of mediaeval Latin theology, on the other hand the English Reformation was an attempt to recover the ideals and teaching of the undivided Church of earlier days ; and it was to this period of " Classical " Catholicism that the English Reformers appealed.

In such a context we must consider the English Communion Rite, and it is important that we should keep our sense of proportion. A ceremony such as the Elevation of the Host was becoming general only in the 13th century, and its importance was grossly exaggerated by the mediaeval church.

During the later middle ages Communion amongst the laity became a rare thing, and accordingly popular devotion seized upon the Elevation as the centre and climax of the service. People went to mass " to see God," to quote a well-known mediaeval expression ; the elevated host was a thing to be gazed at, like a miracle. There were, also, two very practical reasons why the broader idea of the eucharistic prayer was lost in the middle ages.

First, the prayer was in Latin, a tongue not understood by most of the worshippers. Further, the Anaphora with the exception of " Lift up your hearts," was said inaudibly by the celebrant. So that the people heard nothing from the Sursum Corda until the priest raised his voice for the concluding doxology.

Popular devotion quite naturally welcomed a new ceremeny in the midst of this silent prayer ; the lifting up of the Host and the bell-ringings gave relief and point to what was otherwise a mysterious and hidden prayer and action by the celebrant at the altar.

Thus in the earlier part of the middle ages the idea of the Prayer as one whole act gradually became obscured in the West. The Sursum Corda and the Sanctus were no longer regarded as part of the great prayer itself ; they were called the Preface, i.e. they led up to, or introduced the actual prayer of consecration.

Te Igitur Clementisseme Pater.

The words which follow the Sanctus in the Latin Consecration Prayer are " Te igitur," and the initial letter T was turned into a crucifix to mark the new beginning of the act of Consecration. Thus the prayer became somewhat restricted or narrowed down, and became known as the " Canon " i.e. the formula or rule for consecration.

Had the process of restriction stopped there, the primitive idea of a eucharistic prayer would not have been entirely obscured. But the process of narrowing down the act of consecration was taken even further in the later middle ages, after the thirteenth century. The Canon from " Te igitur " to the concluding doxology was no longer regarded as the act of consecration ; but the middle part of the prayer " This is my Body," or " This is my Blood," when uttered by the celebrant alone, came to be regarded as the actual moment of consecration.

This last stage in the narrowing down process was largely brought about by the doctrine of transubstantiation, which was promulgated in the 13th century ; and the ceremonies of the Elevation and bell-ringings were introduced about the same time. Thus emphasis was thrown upon the idea of " Consecration " as something isolated, and taking place at a precise moment.

In this way the primitive idea of the celebrant and people praying together was lost. It became a fixed form of words uttered by the celebrant alone ; in fact it was no longer a *Prayer* of consecration but a formula, akin to an incantation which alone could bring about the mysterious change in the elements.

C. E. Pocknee.

HOLY BAPTISM.

No rite of the church is so dear to the hearts of the English people as Holy Baptism, but no rite has received so little attention from theologians since the death of Augustine (430 A.D.). The editor of *Theology* has published an article headed "Baptismal Disgrace," by which he means the present practice of indiscriminate baptism of

infants, whereas he holds that where there is not a Christian household in which the infant will be received, the rite of baptism should be withheld. If we remember rightly Bishop Gore once made a very similar *obiter dictum*. Professor N. P. Williams in his Bampton Lectures (p. 221) says "It must be admitted that the New Testament neither approves nor condemns but ignores Infant Baptism; and that if nothing is lawful save what can be certainly demonstrated to have been sanctioned by one of the sacred authors, the Anabaptist has won his case" and later, "the argument *a praxi ecclesiae* is the only, but a sufficient ground for affirming the legitimacy and laudability of paedo-baptism." Thus when the Professor recites the Creed, the words to him only apply to adult baptism, such as prevailed in the early missionary period of the Church, and still prevails in the Mission-field, while infant-Baptism "rests on the practice of the Church and the semi-articulate instinct of the general body of Christendom." We shall all agree with Father Vidler that it is high time that reasoned understanding of the meaning of Baptism, and in particular of its relation to Confirmation, should take the place of "semi-articulate instinct."

When then did the Catholic Church adopt infant-baptism as the normal practice, from which it has never departed, and in all probability never will? And are the Baptists (and Quakers) right and all other Christians wrong? These are important questions, which this paper attempts to answer. The *Report of the Joint Committee of the Convocation of Canterbury on the administration of the Sacrament of Holy Baptism* has a valuable introduction which is very helpful in clarifying our ideas on the subject; those who have not yet read it, are urged to do so. Probably we shall all agree with its statement: "Baptism effects initiation into an eternal fellowship, incorporation into the Body of Christ, and is therefore appropriately described as a new birth or spiritual regeneration." "In the case of an adult who receives it with repentance and faith, baptism avails for the remission of the guilt of actual sins committed; this is affirmed in the Creed and implied in the practice of the Church from the beginning." The interpolated verse Acts viii, 37 is very valuable as showing 2nd century baptismal practice. "Philip aid, 'If thou believest with all thy heart, thou mayest' (be baptized). And he answered and said, 'I believe that Jesus Christ is the Son of God.'" This is the "answer of a good conscience towards God." 1 Pet. iii, 21; the Greek word means "a pledge given in answer to a question." When baptism in the name of the Holy Trinity became established, there were three answers and three immersions. This was probably in answer to the Montanists, but later in Spain the triple immersion was, with the approval of Gregory the Great (Ep. i, 43), in answer to the Arians changed to a single immersion which soon became the general practice.

But what of infants? Tertullian (*De Baptismo* 18), disliking infant baptism, said: "Why is the age of innocence in a hurry for the remission of sins?" which according to the universal opinion was the result of baptism (*baptisma aquae ad remissionem peccatorum*). This was in 200 A.D.: by 253 A.D. infant baptism had become general, and Cyprian and other bishops in synod at Carthage, wrote to one Fidus, that the eighth day after birth should not be the first on which Baptism could be administered; an infant might die.

Now, as the theology of baptism was certainly not changed when the age of administration was altered, we are obliged, with the Report, to hold that Holy Baptism removes the bad inheritance or bias to evil with which the infant comes into the world, which St. Augustine called Original Sin, and which, in spite of the archaic language of Article IX, is nevertheless most assuredly a fact. The removal of this taint (*vitium macula*), to be carefully distinguished from guilt (*reatus*) gives the infant the chance to benefit by membership of the Body, even, we should add, when the home conditions are unfavourable; this no doubt Father Vider would deny.

Now what is the relation of Baptism to Confirmation? That both are essential is plainly shown by Acts x, 48, where St. Peter orders that Cornelius and the others should be baptized, even when they have obviously received the gift of the Holy Spirit. The two rites remained in close connexion in the West till after the days of St. Augustine*, and have never been separated in the East. But they are always carefully distinguished. Tertullian (*De*

* Serm. 324. A child restored to life is baptized, sanctified (? signed with the cross), anointed and receives imposition of hands.

Bapt. vi, 1), "not that in the water we receive the Holy Spirit, but having been cleansed in the water . . . we are made ready for the Holy Spirit." "The carnal act of baptism is that we are dipped in water, the spiritual effect is that we are freed from sins," Cyprian (*Ep.* lxxii, 1). "Heretics and schismatics, when they come to us, must be baptized because it is not enough to lay hands upon them for receiving the Holy Spirit, unless they *also* receive the Church's baptism," (*Ep.* lxxiv, 5). "One is not born, when he receives the Holy Spirit by the laying-on of hands, but in baptism, so that when he has been born, he may receive the Holy Spirit." Cyril of Jerusalem (*Catech.* xx, 6 : xxi, 3). "Immersion remits sin ; the coming of the Holy Spirit is due to the unction of Confirmation." "With the visible ointment the body is anointed, with the holy and life-giving Spirit the soul is sanctified." Augustine (*De Bapt.* iii, 18) "the water of baptism effaces original sin," All this is only the legitimate development of St. John iii, 5. The water is, as Hermas said, a seal, which attests the infant as belonging to Christ. But in the words of Dr. A. J. Mason (*The Relation of Baptism to Confirmation*, p. 4), "If we are still to treat the two grace-giving rites, as if they were not part of a single whole, we ought at least not to expect, *in receiving the first, to become partakers of that which God has attached to the second.*" Confirmation is the gift of the Holy Spirit.

Now does not this, when clearly understood, remove the objection so forcibly stated by Father Vidler to "indiscriminate" baptism ?

In his paper he talks as if the neglect of Holy Baptism in our thinking and writing is due to the naughtiness of the *English* Church. It is the fault of the *Catholic* Church ever since the death of St. Augustine. His theory of the indelible character of baptism and confirmation was neglected by the Church, until Innocent III in 1205 suddenly stated that the sacramental operation imprinted a character. This was adopted by the Council of Florence in its decree for the Armenians (1226 . . .). The Council of Trent repeated the dogma verbally without consideration or discussion. Thus no controversy on the subject is possible for Roman Catholic theologians. But I have a shrewd suspicion that many of them would be glad if we clarified our views and clearly stated that the position of the early fathers is what we hold to-day.

G. C. Richards.

THE ELIZABETHAN SETTLEMENT.

IV. The Puritan Challenge.

I.

We pass over now to Puritanism, and the Puritan attack on the Elizabethan Church Settlement : and here again there are certain definite stages to be marked, but of rather a different kind. We find, not a series of Acts of Parliament, marking an increasing danger and increasing governmental severity, but rather a series of issues, each more fundamental than the last, pointing the way to the open strife of the following century. The idea of toleration for the individual and for the sect was but slowly emerging ; and a great deal of Puritanism was every bit as intolerant as either the Papacy or the official Anglican regime against which it struggled. Official toleration was only won, and then with serious limitations, a whole century later at the accession of William and Mary. By the end of Elizabeth's reign, England had achieved and safeguarded her national and religious independence against the Pope and Spain : but the other half of the struggle was left undecided. We must now trace the first steps of that struggle between 1560 and 1600.

1. "The Vestiarian Controversy."

This argument about surplices and vestments, which lasted from the beginning of the reign till about 1572, sounds very trivial. But we must remember that it is an age-long contest, which still goes on, and that however trivial outwardly, it involves deeper differences and matters of principle. Why did the Puritans object to the surplice ? Because it was not ordered in the Bible ; and that meant a quite fundamental difference of opinion about Authority in religion. Was the new Anglicanism to base itself on Scripture and Tradition, or on Scripture only ? Let us see what happened :

The chronicler Strype says in his Annals that "Many well-meaning men, chiefly such as had lived in the Churches abroad, utterly refused these habits, upon these

grounds, that they were popish, and used by the priests in the idolatrous Church of Rome . . ." ; and the Cambridge Colleges were apparently particularly restive. At St. John's, "the fellows and scholars, chiefly the younger sort, threw off the surplice with one consent . . . and many in other Colleges were ready to follow their example." Dignitaries like the Deans of Durham and Wells were of much the same opinion. The former asked, "How can God's glory be advanced by these garments which superstitious men and anti-Christ have invented for the maintaining and beautifying of idolatry?", and the other showed his contempt by making an adulterer do penance in a priest's square cap.

But it was more than a matter of ecclesiastical attire: for the Puritans heartily disliked all the existing ceremonies and Church services and particularly the use of music. Cathedrals came in for heavy criticism: "There the service of God is grievously abused by piping with organs; singing, ringing, and trowling of psalms from one side of the Choir to the other; with the squeaking of chanting choristers, disguised in white surplices . . . imitating the fashion and manner of Anti-Christ the Pope, that man of sin and child of perdition."

All this found official expression in the Puritan Articles presented to the Lower House of Convocation in 1563:

"I. That all the Sundays in the year and principal feasts of Christ be kept holy days; and all other holy days to be abrogated.

II. That in all parish churches the minister in common prayer turn his face towards the people; and there distinctly read the divine service appointed, where all the people assembled may hear and be edified.

III. That in ministering the sacrament of Baptism, the ceremony of making the cross in the child's forehead may be omitted, as tending to superstition.

IV. That forasmuch as divers communicants are not able to kneel during the time of the communion, for age, sickness, and sundry other infirmities, and some also superstitiously both kneel and knock (i.e. smite on the breast); the order of kneeling may be left to the discretion of the ordinary within his jurisdiction.

V. That it be sufficient for the minister, in time of saying divine service and ministering of the sacraments, to use a surplice; and that no minister say service or minister the sacrament but in a comely habit or garment.

VI. That the use of organs be removed." (Strype, *Annals*, quoted in Tanner, 164—5).

And this motion was only defeated by 59 votes to 58, after a great contest.

The same influences were at work in Parliament also. In 1572 a Bill for rites and ceremonies was introduced into the Commons and referred to a Committee. But the measure was quietly dropped at the Queen's bidding.

How did the Bishops react to all this criticism from the left wing of the Reformation? Grindal, Bishop of London, was sympathetic towards the Puritans; but Parker would brook no change. He published his "Advertisements" in 1566, and the question was settled on these lines:

"Item, that every minister saying any public prayers, or ministering the Sacraments or other rites of the Church, shall wear a comely surplice with sleeves, to be provided at the charges of the parish; and that the parish provide a decent table standing on a frame for the Communion table.

"Item, that they shall decently cover with carpet, silk, or other decent covering, and with a fair linen cloth (at the time of the ministration) the Communion Table, and to set the Ten Commandments upon the east wall over the said table.

"Item, that all communicants do receive kneeling, and as is appointed by the laws of the realm and the queen majesty's Injunctions.

* * *

"Item, that all ecclesiastical persons or other having any ecclesiastical living, do wear the cap appointed by the Injunctions. And they to wear no hats but in their journeying.

"Item, that they in their journeying do wear cloaks with sleeves put on, and like in fashion to their gowns, without guards, welts or cuts.

"Item, that in their private houses and studies they use their own liberty of comely apparel."

Thirty-seven clergy in Grindal's diocese refused to conform with these regulations, and some were eventually deprived.

2. The "Prophesyings" or "Exercises."

This new development was perfectly harmless on the surface. These Exercises were simply gatherings of clergy and laity for the promotion of intensive Bible study. Texts would be expounded, and then would

follow a private conference of ministers to discuss the subject. Some Bishops definitely approved of them. The Bishop of Lincoln issued regulations on the subject in 1574, and defended them (though he afterwards suppressed them, when they were forbidden by the Queen) :

" First, it is thought meet your exercises shall be kept every other week upon the Thursdays, from nine of the clock in the forenoon until eleven, and not past. So that the first speaker exceed not three-quarters of an hour, nor the two last half an hour between them both. The remnant of the time to be left for the moderator . . .

All the speakers ought carefully to keep them to the text ; abstaining from heaping up of many testimonies, allegations of profane histories, exhortations, applications, commonplaces, and diversions, not aptly grounded upon the text ; not falling controversies of our present time and state, neither glancing closely or openly at any persons, public or private, much less confuting one another . . .

These orders of exercise offered to me by the learned of the clergy of Hertfordshire I think good and godly, and greatly making to the furtherance of true doctrine and the increase of godly knowledge in them that are not as yet able to preach ; specially if the same rule be soberly, with wisdom and discretion, observed. Therefore I earnestly exhort and require all such as will not show themselves backward in religion and hinderers of the truth, diligently to observe the same and resort unto the exercise. . . ." (Tanner, 180—2).

Grindal, who was now Archbishop of Canterbury, was—as we should have expected—warmly in favour of the Exercises, partly on the ground that nothing " beat down Popery " like them, and he wrote a long letter to the Queen protesting against their suppression. But the Queen was quite decided about it. Grindal was disgraced, and suspended from his functions for the next five years (1577—1582), only to be restored just before his death, when his spirit was " enough purged of his proud folly." The Prophesyings were stopped. The reason is clear : they gave individual clergy, and particularly the Puritans among them, a chance of airing their opinions, and it was not considered safe to allow people to air opinions in the sixteenth century. The Tudor regime was what we should now call Fascist, and it is comforting to think that we were inoculated against that particular poison three centuries ago.

3. The Attack on Church Government.

The conflict now goes deeper ; the whole Church system is being attacked. The leaders here were Thomas Cartwright and Walter Travers. Cartwright had been appointed Lady Margaret Professor of Divinity at Cambridge in 1569, and in some lectures on the Acts of the Apostles he seized the opportunity to compare the primitive simplicity of Church organization with the modern hierarchical system, with all its abuses. He was deprived, and went to Geneva, but returned to the fray with his famous " Second Admonition " in 1572 (the first had been a production of two London clergymen). First he attacks the clergy who cannot preach :

" If to read the Scriptures, the Homilies, and the course of our Book of Common Prayers were enough . . . then a boy of ten years old may do the minister's office, for the substance of their office is not in the years but in the reading. And indeed boys and senseless asses are our common ministers for the most part, for but common reason may serve this turn and do this feat well enough . . . and therefore indeed the blindest buzzard of them, if he will keep his conscience to himself . . . if he will subscribe to our Articles of Christian religion before his ordinary and blindly read them at his benefices, he shall not only be serving priest, (I use their own terms), but he may have one benefice or more, and nothing shall be said against him, and so he provide his quarter-sermons or pay his ordinary for that default and such-like, he is as good a pastor as the rest . . . No, No, this is not that ministry which we have need of, and which God erected in His Church . . . "

Then he attacks the Prayer Book :

" The Book is such a piece of work as it is strange we will use it ; besides I cannot account it praying as they use it commonly, but only reading or saying of prayers, even as a child that learneth to read, if his lesson be a prayer he readeth a prayer, he doth not pray . . . For though they have many guises, now to kneel and now to stand, these be of course, and not of any prick of conscience or piercing of the heart most commonly. One he kneeleth on his knees, and this way he looketh and that way he looketh ; another he kneeleth himself asleep ; another kneeleth with such devotion that he is so far in talk that he forgetteth to arise till his

knee ache or his talk endeth or service is done. . . Is this praying? . . ."

And finally he recommends the Presbyterian Consistory for discipline in every congregation. For this it is sufficient to refer to John Knox's two books of Discipline, where he advocates punishment and preferably death for anybody who disobeys the Superintendents of the Kirk or who profanes the Sacraments.

One further document illustrates this position: a Petition presented to Parliament in 1584. It is rather more moderate in tone, but it suggests a definitely Presbyterian system:

1. Every Bishop is to be assisted by a Council of eight, ten, or twelve Ministers, together with certain godly laymen.

2. Every resident minister is to be similarly assisted in his functions by a "sufficient seignori" of four to eight godly laymen, to govern the parish with him.

3. A provincial synod is to be held every year—bishops, clergy and laymen all together—and the Prayer Book is to be tackled and things like the Ordinal cut out.

4. Severe punishments are to be imposed on blasphemers and drunkards, with death for adultery; and a code of discipline is to be drawn up for the Church of England.

V. L. JOHNSTONE.

(To be continued.)

THE CHURCH DURING THE COMMONWEALTH.

The true history of the Church of England during the period of the Commonwealth has been sadly neglected. Much has been written of the Puritan sects during that period. One eminent historian wrote what he called the history of the Church of England during the Commonwealth, but it turned out in reality to be the history of Parliamentary religion at that time. A good deal has been written about the sufferings of the ejected clergy. But very little is made known of the plight of the common folk of the Church during this period.

There was one man who might have written this history, the Rev. Thomas Hancock. He had an unrivalled knowledge of the pamphlets, sermons and other ephemeral literature of the time, but he died without having given this knowledge to the world, except in a few pamphlets and papers contributed to *The National Church* Some extracts from these might be a valuable contribution to knowledge.

"It has become a custom of our later historians . . . to call the alliance between the Puritans and the Long Parliament 'The Popular Party,' and thence to infer that Puritanism was 'The Popular Cause.' We are not surprised to find such misleading language in the text-books for schools since they are too often the products rather of our trade competition than of a patriotic zeal for our national culture . . . The late Mr. Stoughton, who was one of the most fair and competent amongst the historical interpreters of the legends and fables of the dissenting Chapels, invariably described every patron of Puritan Nonconformity and Separatism, and every assailant of the order and discipline of the English Church, in either House of the Long Parliament, as one of 'the Popular Party.' . . . . Yet he has partially confuted himself by his ingenuous confession that the attacks of the Long Parliament upon the common Church were not really popular, because the English publicans and sinners loved the Church. 'The sympathies of the Church were with the People,' says he, 'in their amusements.' He might have said with more truth and charity that the sympathies of the common English Church were naturally with the People, because the Church and the People, so far as Baptism extended, had been one and the same body from the 6th century to the 17th. To affirm that the universal priesthood belonged to all the baptised People of God throughout England had been the duty and the work of the English clergy for a thousand years. The Puritans first denied the right of the common Christian People to their priestly character, and limited it to a spiritual aristocracy which they called 'the elect,' or to the Calvinist oligarchies which they arrogantly named 'the Churches,' 'the People of God,' or 'the Saints.'"

"There was never an instant between the calling of the Long Parliament in 1640 and the calling home of the English King in 1660, in which the common People of England shewed any 'favour' to Puritanism, or anything but dislike to Puritanism, both in its Non-conformist and in its Separatist shapes. Whatever liking the People may have had towards the Long Parliament during the first year of its session, and so long as it was contending for

the old English law and liberties, they lost all affection for it, and all hopeful expectations from it, so soon as they saw that it was taking upon itself as its chief work the promotion of 'Puritanism' under the name of 'Religion,' the destruction of the old English religion, and the imposition of an unpopular Erastian and foreign religion upon all the parishes of England."

"So long as the Church of England stood erect, the Nonconformist and Separatist variations of Puritanism managed to patch up a hollow truce with each other upon the ground of their common Puritanism. But so soon as the Bishops and all the canonical clergy who refused to be Erastian time-servers to the Long Parliament's 'Reformation' had been ejected for their sins, the Puritan Nonconformist and Puritan Separatist fell fiercely upon one another, each scheming to get his own model established by the Parliament as its 'Reformation.'"

"Nonconformist Puritanism found its main patrons in the Parliament, in the city of London, and amongst the Scots; but Separatist Puritanism secured a far more powerful championship in the officers and soldiers of the Long Parliament's English Army. The 'commonsense' of the Common People of England throughout the period of conflict between the two rival forces of Puritanism was as alien as possible to both of them."

"The Long Parliament lost whatever 'popularity' it may once have had by its usurpation of two unparliamentary functions (1) that of a supreme and infallible head of English religion, and (2) that of a commander-in-chief in a war of persecution against the common religion of the English people. Mr. Gardiner has truly observed that all 'the permanent work of the Long Parliament had ended before the open outbreak of its own against the Church and the King. So early as the spring of 1642, as he remarks, 'the Parliament no longer represented the Nation.' It represented the Puritan party alone. Hence nothing that it attempted to do after this 'passed into the permanent constitution of the country.' As Dr. Gardiner says: 'Everything that it attempted to do after this was rejected at the Restoration.' That is to say, so soon as the nation had again become free to think, to speak, and to elect for itself, it restored the bishops and the canonical clergy, the ancient order and discipline of the Church and the Common Prayer-book."

"So wide had grown the rift between the Long Parliament and the People that the members of the so-called 'Popular Party' dared not go into the country to face their own angry constituencies. We find an instance in the recently published correspondence of Lady Brilliance Harley and others with Sir Robert Harley, the fanatical Puritan iconoclast. His wife and his friends urged him to keep in London, because no man was so hated and unpopular as he was in his own county, of Hereford. The groans of the Puritans over the widening gulf between the Puritan Long Parliament and the English Nation recur continually in the sermons of the Parliamentary divines before the Lords and Commons on their monthly fast days."

"Richard Kentish in his sermon before the Commons (November 24, 1647) unwillingly confessed to the House the true reason why the Long Parliament had grown so very unpopular. . . The People, he told the promotors of the Long Parliament's 'Reformation,' look upon the whole of their Puritan work as a 'Deformation,' and 'do hate to be reformed.' They are like Israel of old in their travel towards the Promised Land. They preferred the garlick and onions of [the Prelatical] Egypt before the milk and honey of [the Puritan] Canaan. So now a Prelatical Priest, with a superstitious Service Book, is more desired by, and would be better welcome to, the *Generality of England* than the most harried, laborious, conscientious preacher, whether Presbyterian or Independent. These poor simple creatures are mad after superstitious Festivals and after unholy Holy days."

"Long before the diocesan bishops were decreed by the votes of the Lords and Commons to be anti-Christian and illegal Church-officers, the Puritan country magnates had arbitrarily invaded the parochial rights and usurped the parochial functions of the Episcopate Ordinary. Even in the doctrine, discipline and ceremony, as well as over the property of the local churches, a Nonconformist lord or landlord would take the law into his own hands or set up his own will as law and canon for his tenants and neighbours. The history of the *Book of Sports*, which played so great a part in the early stages of the warfare of 'Puritanism and Pageantry' against the Common Church has never yet been fully and fairly told. The local Nonconformist justices of the peace lawlessly persecuted the poor

common folk for the 'sin' of dancing, playing at football, or enjoying any other athletic sports, after Church hours on Sunday, although such recreations were traditional in England, approved by the English reformers, justified by the English law, testified to be 'civilising' by the practical experience of the best parochial clergy, and indicated by the most learned, pious and fatherly of the English bishops. If any narrow-hearted Calvinist priest, who fancied the mass and majority of his poor parishioners to be predestinated reprobates outside the convenant of God with His own elect, refused to read the *Book of Sports*, and denounced it from the pulpit, he was sure of the patronage of the Puritan grandees in his country."

"The love of the common people for the Conformist clergy is evident from the frequent complaints of the lay and clerical Puritans that parishioners could not be persuaded to sign petitions to the Long Parliament or to its Puritan committees against their own parish clergy."

"The common man, the poor and humble member of Christ, as Archbishop Laud so clearly perceived, had no possible defender of his Christian rights and liberties except the diocesan bishop. The 'Vulgar Sort,' the 'Ungodly Multitude,' and the 'Rabble'—which were the usual names given by the Puritans to the whole Common Christian people—might be 'unlettered,' but their affection to the Church, and their respect for national and local tradition, gave them a certain culture and civilisation which were utterly wanting in the rich and mighty patrons of Nonconformity. This contrast between the Christianity of the Conformist poor, and the Mohammedanism of the Nonconformist rich and mighty, was exhibited afterwards, as Richard Baxter so naively confessed, in the street fights of the Long Parliament's time-serving magistrates and preachers, for the destruction of the ancient public crosses, against the 'Rabble and Rout' (as Baxter calls the 'common folk of Christianity') for the defence and preservation of the public crosses. 'The war was begun in our streets,' said Baxter, 'before the King or Parliament had any armies. The hatred to the Puritans, and the Parliament's Reformation, influenced the ignorant, drunken and ungodly Rout, so that I was forced to begone.'"

"The common people in the country, before the outbreak of the barbarising Civil War (as we see from John Rowe's fierce denunciation of their village dramas) had retained somewhat of that old English culture in which the Puritan Lords and Commons, notwithstanding their university training, were conspicuously wanting, and which some had come to look upon as 'profane.' The lay and clergy factions of Puritanism were unconsciously fulfilling the prediction uttered by Richard Hooker to the Elizabethan Nonconformists, 'Under pretence of rooting out Popery there would be a way made for Barbarism to enter.'"

"When the bishops were in prison, or hindered by the arbitrary Parliament from the fulfilment of their sacred ministry, the common Christian folk in the parishes were left spiritual orphans. The parishioners were utterly defenceless against the arrogant intolerance of the Puritan preachers and against the spoliation of their Puritan patrons, and lost all their inherent rights and liberties as members of Christ's holy congregation. 'The common people,' wrote Tombes to his patron, 'exclaime much against me, which moves me little.' He added that his self-willed 'beginning of godliness,' as he called his innovations in the parish church of Leominster, had 'nettled the ignorant and superstitious of the country.'"

"After Cromwell had destroyed the Long Parliament he appointed Sir John Dryden as one of his Commissioners for the ejection of the Canonical clergy in the county of Northampton. Sir John may be said to have inherited the practice of disendowment; the fortunes of the Dryden family were originally founded upon the Tudor disendowments. Dryden treated the parish church with the patronage of which he was entrusted, exactly as if it were not a trust, but his own individual property. He is said first to have 'depopulated' the parish by ordering all its arable lands to be turned into pasture land, and leaving scarcely any inhabitants in it except the proverbial 'solitary shepherd with his dog.' When there were few or no parishioners, what need was there of a parish church? If no church nor flock, what need of a pastor? Sir John Dryden, as the patron of Canons Ashby, secularised the chancel of Canons Ashby church by using it as his own barn, and then he perverted the common nave into his private corn-chamber."

"The very last of the ceaseless interventions of Archbishop Laud with the tyranny of the Puritan country gentry, and their plunder

of the Church and the poor, was at Bibury in Gloucestershire, where 'Sir Thomas Sackville by powerful means had wrought himself into an ecclesiastical peculiar jurisdiction.' He had 'detained the tithes from the vicar'; he had 'seized lands belonging to the Church and parish, and an almshouse belonging to the poor,' and he had 'appropriated the Church writings,' so as to secure his theft by destroying all records of the legal proprietorship. The brave Archbishop, as a true Father in God of the poor and oppressed, and as the episcopal tribune of the Common people, called Sir Thomas Sackville to account for his robbery and sacrilege in June, 1640. Six months later, in December 1640, the Archbishop was impeached of high treason, and thrown into prison, by the proud and mighty representatives of 'Puritanism and Property' in the Long Parliament."

"There were many counties all over England, and especially in the counties of Devon and Cornwall, where the ejecting committees could or would find no minister to put into the place of the sequestered canonical incumbent. Parishes were kept vacant year after year, and the Parliamentary disendowers put the proceeds of the livings into their own pockets, and shared them with the sequestrators; or as the King complained in 1642, the incomes of the clergy were partly employed to maintain the costs of the war against the Church and against himself, because he was the defender of the Church."

"The success of Puritanism in the cities and market towns of England, owed as little as it did in the counties to any liking of the common people for Puritan Nonconformity or for Puritan Separatism. Alike in town and country, Puritanism was a religion of particular classes rather than of the masses, of the few rather than the many, and of the rich and pushing rather than the poor. As the agitation for the 'godly thorough Reformation' (the technical phrase for the Puritan deformation) found its foremost patrons in the counties amongst the class known as the 'land-cormorants' and the new 'estate-makers,' so in the busy centres of population the Puritan preachers sought and found their chief patrons and paymasters among the plutocratic class, the rich merchants and energetic traders who had absorbed into their own hands the government of the cities and corporate towns. What the 'teacher-chaplain' was in the country the 'lecturer' was in the towns."

In 1662 "the Act of Uniformity restored to the whole organic body of the baptised, to the Christian commons of England (whom the State's late 'Approved Public Preachers' had either neglected as none of 'God's People' or had excommunicated as the 'ungodly multitude') that common liberty, that common gospel, that common creed, those common sacraments, which had been theirs in the ages of Christian freedom under their old kings and bishops."

E. G. P. WYATT.

BOOK REVIEWS.

"MEMORIALS," by the Revd. Jocelyn Perkins, is No. 33 of the Warham Guild Occasional Leaflets. It is a most useful booklet for it is full of sound advice and admirable suggestions. An important and costly memorial is left to the care of an architect but people who wish to place a small memorial in a church are often reduced to the inevitable tablet "To the glory of God and in memory of . . ." These tablets of various sizes, shapes and materials too often make the walls of an ancient church look like patch-work quilts, and this booklet shews how a memorial tablet can become a worthy addition to a church simply by the observance of one or two elementary rules. In the list of suggestions for memorials, it is pointed out that such things as alms basons, altar ware, service books, ewers, sanctuary desks and chairs, etc., provide a suitable and welcome form of memorial. Excellent hints are offered with regard to windows, metal work, woodwork, fabrics, furniture and tablets, and this little publication is well worth the perusal of all who have to deal with the subject of memorials.

"GOD IN A WORLD AT WAR" is written by John Hadham and published as a Penguin Special. The basis of the whole argument of the book is strictly what the author claims in his Foreword—"The power of God is *real* power; the will of God *can* be done by men"; and although the trained theologian will suspect the writer of anthropomorphism, and too much stress upon the immanence of the Almighty at the cost of

His transcendence, nevertheless the book is one which will obtain a considerable number of readers who will form one of two conclusions—"an excellent book" or "an unfortunate book," because Mr. Hadham is so outspoken and definite in his opinions that his reader must be either with him or against him. There are interesting chapters upon *The present state of our civilisation* and *God and Germany*, but the chapter upon *God and the Churches* will not convince anyone who possesses the barest fundamentals as to what the Church of Christ *is*, and of what the Church is striving for.

"THE PSYCHOLOGY OF FEAR AND COURAGE." [Penguin Special.]

Mr. Glover's book was published in August, and parts of it were broadcast in July. It is an excellent book and ought to attract widespread attention in these days of turmoil and conflict of opinions. In the Introduction the author declares that "The morale of every country is its secret weapon" and in simple and straightforward language he shews us what is the morale of the English, how it can be attacked, and how it can withstand until victory is attained. In the conclusion—"The bed-rock of morale" —we see our morale as something which is unassailable and strengthened by the fact that "There are aims and purposes which will not only unite different classes in this country but pass beyond national boundaries to arouse the spirit of peoples of *all* civilised countries."

"I GATHERED NO MOSS," John Gibbons. [Catholic Book Club.]

This interesting and well illustrated book tells of the author's fourth months visit to Tras-Os-Montes, a remote Province of Portugal well above the Upper Douro. After the book has been read, the reader feels that he has learnt much about the wonderful scenery, the people and their customs among which the author lived, and his style of writing is just vivid enough to hold the reader's attention from the first to last page. Chapter x is a splendid description of Miranda do Douro with its lovely cathedral and "the place with the petticoated stick-dancers."

BOOKS RECEIVED.

"News Sheet" and "Suggestions for Servers," American Branch of the Anglican Society.

"MEMORIALS," Revd. Jocelyn Perkins. [The Warham Guild.]

"DIOCESAN CHRONICLE," Missionary District of the Philippine Islands.

"RELIGIOUS BROADCASTS," B.B.C. (monthly).

"GOD IN A WORLD AT WAR," John Hadham, Penguin Special.

"THE PSYCHOLOGY OF FEAR AND COURAGE," Edw. Glover. [Penguin Special.]

"I GATHERED NO MOSS," John Gibbons. [Catholic Book Club.]

"PETER ABALARD," Helen Waddell. [Catholic Book Club.]

CORRESPONDENCE.

THE OFFERTORY SENTENCE.

To the Editor of the *English Catholic*.

SIR,—In an excellent article on "Some principles of the English Use" in your Spring number, we are told to face west for the offertory sentence "which in our rite is an exhortation, not, as in the Roman Rite, an anthem"; I would question whether this is borne out by Merbecke's Elizabethan publication of a setting; again Dr. Dearmer, before he went all *Songs of Praise*, held for the Eastward position for them. Admittedly, the question is complicated by the "magnificent financial anthology of Holy Scripture" with which our Reformers provided us, but they are in most Anglican Liturgies being mingled with better and more Godward sentences. Thus as a priest of the Irish Church I am ordered on Easter Day (the day after to-morrow) to say one of the old ones, and then "Christ our passover is sacrificed for us, therefore let us keep the Feast"—must I be a teetotum? The Rubric at least seems to favour facing East, and that position minimises that hortatory element which leads the unlearned to call the alms collected at the Quire Office an offertory.

If I might add a word on the question of Fasting Communion, surely the question is very simple. Either the Churches of Ireland and England are protestant sects or they are part of the Catholic Church. If the former then "omission is prohibition" in discipline *and* in ceremonial. Otherwise laws not repealed are still in force, among them fasting Communion. May a country priest, who has often had to fast after 2 p.m., add that the approach of both attackers and defenders seems wrong. Surely it is simply a matter of putting "first things first"—the food of the soul before that of the body. It is worth noting that the Puritans approved fasting Communion and Hooker was able to assume it.

From The Revd. C. M. Stack, Clonroe Vale, Tinahely, Co. Wicklow, Ireland.
Good Friday, 1940.

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